GOD the Judge, putting down One, and ſetting up Another.

A

SERMON

Upon Occaſion of the

DEATH

Of our late Sovereign LORD

King *GEORGE*,

AND THE

ACCESSION

Of his preſent MAJESTY,

King GEORGE, *II.*

To the *Britiſh* THRONE.

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BRITISH MUSEUM

To the HONORABLE

William Dummer, Eſq;

Lieut. GOVERNOUR & Commander in Chief, in and over his MAJESTY's Province of the *Maſſachuſetts-Bay* in NEW-ENGLAND,

SIR,

WE all very ſenſibly feel the Blow of GOD's *Sovereign Hand, in the late awful and affecting Inſtance of Mortality; which ſuddenly beheaded Kingdoms, & delug'd Nations*

WAS it poſſible then for King GEORGE, *the Great and Good, whom irreſiſtible Death has raviſh'd from us, to ſlide ſilently into his Grave?*

WHO can forbear following Him with that mournful Cry, My Father, My Father! The Chariots of Iſrael and the Horſe-men thereof! *Who can forbear this, that has in his breaſt the leaſt ſpark of Ingenuity and Gratitude, or any thing of the true Engliſh Temper, or Proteſtant Principles! Sure I am the Man muſt be abandon'd to a wretched Stoiciſm, or be under the power of a ſcandalous Indifference to the grand Cauſe of Civil Liberty, and the Reformed Religion, that does not regret the Loſs of a Prince, who has been ſo celebrated, ſo avow'd a Patron of them both, the Light of* Iſrael, *and the Terror of all their Adverſaries: A Prince whoſe conſpicuous Excellencies and moſt auſpicious Reign may well be the Wonder and Praiſe of all Poſterity, as they are very much the Triumph & Admiration of the preſent Day.*

IM-

IMPOSSIBLE it ſeem'd to me for any one to refrain from mingling his Tears with the publick Sorrows, and adding a Voice to the Conſort of Mourners, upon this melancholy Occaſion: which for my own part I cou'd not tell how to paſs over in Silence.

SIR, *THE following Sermon pretends to very little ſingular, beſides what has been already publiſh'd among us by ſome of my Brethren. I have not attempted his late Majeſty's* CHARACTER; *A Work fit for the beſt Orator of the Age, and vaſtly above any Talent of mine: nor cou'd any expect from the Pulpit his Royal* HISTORY. *I have but made a few general Touches upon things, with the Simplicity and practical Turn, that I apprehend always moſt becoming the ſacred Desk: --- Humbly to expreſs my deep Senſe of* BRITAIN'S *&* NEW-ENGLAND'S *Loſs in the Death we have been call'd to Mourn; together with my loyal Concurrence in the common Joy at the happy Succeſſion of the High & mighty Prince* GEORGE *Prince of* Wales, *to the* Britiſh THRONE, *whereby the ſovereign Dominion of theſe dependent Provinces, and other Plantations in* America, *is come into his rightful and gracious Hands. Which preſages a new Scene of Glory, to enliven our Hopes, and openeth thoſe ſplendid Proſpects before us, that may juſtly correct the paſſionate Griefs of the preſent Seaſon: And we truſt the Smiles of his Royal Grace & Clemency will ſoon diſſipate all our Clouds, and intirely reverſe the gloomy Reflections of this dark Day.*

SIR, *YOU'l pardon me that I have preſum'd to inſcribe your honourable* NAME *in the front of this unfiniſh'd Diſcourſe: which, I was the leſs backward to comply with the Requeſt of ſome of my Friends, in thus expoſing to View, if it might be ſhrouded under your favourable Umbrage. Altho' it mayn't appear in a dreſs altogether ſo fit to wait upon your* HONOUR: *Yet having had ſuch Experience and obſerv'd ſo much of your diſtinguiſh'd Candour & Goodneſs on many Occaſions, I cou'd not but flatter my ſelf that it wou'd have*

have a kind Reception with you; especially when I reflected on the Occasion *it was preach'd upon, which as it required me to put on a sable Habit, so allow'd me to speak with faultring Accents: And when I consider'd how highly grateful the* Design *& Tenour of my Discourse must undoubtedly be to* One, *whose inviolable Loyalty to our late glorious Sovereign, & Zeal for the Protestant Blood in his illustrious House, are so known & undisputed, that they leave no possible room to suspect your candid Construction of the feebleſt Effort to do Honour to the sacred Memory of that admirable Prince, and to inculcate a wise & pious Improvement of the National Loss, that so our* God the Judge, *may gain some Glory thereby.*

PERMIT me now to condole your Honour's *particular share in the common Bereavement.* ——

Sir, *I make no doubt you religiously entertain the Admonition, that Heaven sends you of your own Mortality, in this severe Stroke, which comes so near you.*

I pray GOD confirm your Honour's *Health, and prolong your Opportunities of serving your KING, and your native Country: who have hitherto seen You, thro' the Grace of GOD (and to the glory of that Grace be it spoken) so faithful & prudent in the Conduct of your honorable and weighty Trust; in those critical & difficult Junctures you have passed thorow; so equally holding the Ballance, duly asserting the Rights & Prerogatives of your Royal Master, while yet you have been tender of the Subjects Liberty and Privilege; to your own great Reputation, & to the Security & Flourishing of the Public in its most valuable Concerns.*

MAY your Honour *be abundantly supported under the weight of the public Cares; which centring so much on your Shoulders at present, must needs sit heavy upon you: and may a remarkable Success, so long as you sit in the Chair, and always in all future Capacities you may sustain, visibly attend your Counsels & Endeavours for the common Good! May you still be accepted of the Multitude of your Brethren, in seeking their Welfare:*

Welfare: and your Services for the Crown be as acceptable to his most excellent Majesty, our present King (whom GOD of his mercy preserve & bless) as they have been to his Royal Father, of blessed Memory!

MAY you also ever experience much of the spiritual and gracious Presence of your Covenant-GOD with you, in the more private Concerns of the Christian Life! May your virtuous & happy Consort *long live, a mutual Delight & Blessing to your Honour: and may you Both be Heirs together of all the sure Mercies of an everlasting Covenant, which will assign you a Place and a Name better than of Sons & of Daughters!*

AND now, SIR, *I beg Leave to recommend my Self, with my Family who are so much your own Flesh, and my dear Church, where you receiv'd your Baptism, and which you are pleas'd to favour with your stated Presence in our public Worship & Communion, to an affectionate Remembrance in your devout Addresses to the Throne of Grace; where I doubt not you are daily carrying the Case, not only of your Person & Family, but also of your Friends, and of this whole People, who look upon you as their common Father.* SIR, *We are persuaded that you love* Zion, *and pray for her Peace; that you will seek the Good of* Jerusalem *all your days; and that the Honour of* CHRIST, *the supreme Majesty & Head of his Body the Church, by whom Kings reign, whose you are & whom you serve, lies ever near your Heart, as your governing End. You can therefore most sincerely & delightfully joyn in that Doxology, with which I conclude these Lines:* — To the only wise GOD our Saviour, be Glory, Dominion, and Power, both now and ever. AMEN!

I am

Your HONOUR's

Very obedient

Humble Servant,

THOMAS FOXCROFT.

A *Sermon*

Upon the DEATH of

King GEORGE, *&c.*

PSAL. LXXV. 7.

GOD is the Judge: He putteth down One, and ſetteth up Another.

AT the very firſt mention of this Text, I doubt not, your Thoughts have inſtantly recurr'd to the ſurprizing News and ſolemn Occaſions of the laſt Week †; which there are none of you ſuch Strangers in Iſrael, as to be ignorant of. That's the Language of the Day, *Know ye not that a Prince and a great Man is fallen!* The KING is dead! King GEORGE is dead! — Very melancholy Tidings indeed, that ſtruck an univerſal Damp on the Spirits of his loyal Subjects here. And we muſt have been ſighing out our Sorrow, with the moſt dejected Airs, and in all the Accents of a deſperate Grief; were it not for the refreſhing Mixture of Joy & Hope in the concurring Advices of a NEW *KING*, peaceably ſeated on the Throne: Which Reflection creates a ſenſible Tumult among the contending Paſſions of the Mind, and makes it difficult to know how to frame our Speech

† The Sermon was preach'd on the next *Lord's-Day* after the Advice of the KING's Death.

or model our Countenances, whether for Joy or Sorrow moſt. Like the *Iſraelitiſh* Cloud, the preſent Diſpenſation hath a double Aſpect; has it's bright ſide. No ſooner is the Light of *Iſrael* extinguiſh'd; but another Sun aſcends the Horizon to our grateful Surprize. —— We have been liberally pouring out our tributary Tears of Sorrow at the funeral Obſequies of a deceaſed Sovereign, his late MAJESTY KING *GEORGE*, whoſe Memory is bleſſed: and in the ſame day the ſwelling Tide of our confluent Affections took a ſudden Turn into another Channel, and our Tears of Joy irreſiſtibly flow'd out with equal Plenty, at the loud Congratulations of our preſent Sovereign KING *GEORGE the Second*, upon his happy Succeſſion to his late Royal FATHER's Crown & Dignity.

OUR GOD is giving us to *Sing both of Mercy, and of Judgment: and unto thee, O Lord, I will Sing.* We may juſtly temper the ſorrowful Senſe of our common Bereavement, with the conſolatory Tho't of that Royal Life, which now inherits the Crown, and with the happy Proſpect before us of a laſting Succeſſion in that Royal Line, which is ſo much the Joy of *Britain*, and the Hope of the whole *Proteſtant* Intereſt thro'out the World. —— For we have not only another Proteſtant KING upon the Throne now: but as if this were a ſmall thing, the Lord our GOD is alſo ſpeaking of his Servant's Houſe *for a great while to come.* And now let it pleaſe the Lord to bleſs the Houſe of his Servant, that it may be eſtabliſh'd for ever! On HIM and on his lateſt Royal Poſterity, let the Crown flouriſh: but let his Enemies lick the duſt, and melt away; the Cauſe of a Popiſh Pretender be for ever blaſted, and Confuſion attend the unreaſonable Attempts of ſuch as wou'd make them a Captain to return into *Egypt.* O the Folly of a reſtleſs diſaffected Party in the Nation, that know not their own Happineſs! Aſtoniſhing the Madneſs of Loyalty, falſely ſo called, which can't be ſatisfy'd without the

the glorious Chains of Romiſh Tyranny! The ſtupidity of the Men, to court their own Ruin! That have Plenty of Happineſs round about them: but make themſelves poor by Diſcontent, and miſerable by Envy! O the folly of Men, that flatter themſelves, againſt all poſſible Checks & Frowns of Heaven, with the vain aſpiring Hope of ſeeing their pretended *Heir* one Day reſtor'd to his natural Rights, and ſwaying the *Britiſh* Sceptre: And they under Him ſharing among themſelves all public Honours!

I wou'd turn them to our Context, where we find very appoſite Language to addreſs them in:--- *I ſaid to the Fools, Deal not fooliſhly: and to the Wicked, Lift not up the Horn. Lift not up your Horn on high: Speak not with a ſtiff Neck. For Promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South. But* (as it follows in our Text) *GOD is the Judge: He putteth down one, and ſetteth up another.*

THE words are part of an *Hymn* of Thanksgiving, which is generally tho't to have been pen'd by *David* (or by *Aſaph*, in the Perſon of *David*, as his Poet-Laureat) at his Royal Highneſs's Acceſſion to the Throne of *Iſrael*. Or, as ſome think, it may be an Abſtract of ſome *Speech* made by King *David* to a Convention of the States, at his coming to the Crown: which *Aſaph* might turn into Verſe, and publiſh in a Poem to make it the more popular. Noble Language it is, to come from the Throne! Alas! That we hear ſo little of any ſuch devotional Strains, either in Declarations & Speeches of crown'd Heads, or in Addreſſes to Thrones in our Day.

THE Royal Author, in very emphatical Terms, devoutly *gives Thanks* to GOD, and reſolves to *ſing Praiſes for ever to the God of Jacob*, who had anointed him to be King, and done ſo many great & good things for his People & Him. Then as a juſt Return of Gratitude, he lays himſelf under the bond of a

ſolemn Promiſe, to manage his great Truſt with *Integrity*, and exert himſelf for the publick Weal. He ſeems to expreſs his Hope of a *proſperous* Reign, by the Will of GOD, notwithſtanding the preſent cloudy poſture of Affairs, thro' the prevalence of *Parties* and *Factions* in the Kingdom; which neceſſarily weaken the Strength and ſlur the Beauty of any Government.

HE hopes to *bear up the Pillars* of the Land; to ſupport a juſt Authority: and makes that Declaration, truly worthy a religious Prince; --- *All the horns of the* Wicked *will I cut off, but the horns of the* Righteous *ſhall be exalted.*

HE gives a public Rebuke to the inſolent Oppoſers of his Government; whether the diſſolute Wretches, that hated him for his known Zeal in Religion, and were for doing all in their power to obſtruct the due Adminiſtration of Juſtice: Or that malignant Party in the Nation, that boldly ſtruck at the King's Head, and deny'd his Right of Succeſſion to the Crown; who had proclaim'd *Iſhboſheth*, *Saul*'s Son, to be King, and appear'd in open Arms againſt *David*. Many violently oppos'd his Settlement on the Throne; rais'd one audacious Rebellion after another in favour of the then -- Pretender; and there was a long ſtruggle between the houſe of *Saul* and the houſe of *David*: —— *Abner*, General of the Army, and other Men in place, making themſelves ſtrong for the houſe of *Saul*. —— But *David* was not afraid of their Terror: His Enemies made very loud Boaſts, and heap'd all poſſible Inſults upon him: But as a religious King, he boldly *appeals for Juſtice*, to that GOD who is King of Kings, the grand diſpoſer of all earthly Crowns & Kingdoms: and as a Royal Prophet he *foretells the Deſtruction* of his unrelenting Adverſaries.

"IN ſinging this Pſalm (ſays a pious Expoſitor) we muſt give to GOD the glory of all the Revolutions of States & Kingdoms; believing that they are all according to his Counſel, and He will make them all to work together for the Good of his Church.

We

We ſometimes ſee ſtrange Revolutions in Kingdoms and States, and are ſurpriz'd at the ſudden Diſgrace [or Deceaſe] of ſome, and Elevation of others: We are *full* of the Changes, when they happen. But here we are directed to look at the *Author* of them: and are taught where the Original of *Power* is, and from whence *Promotion* comes. Whence comes Preferment *to* Kingdoms; to the Sovereignty of them? Whence come Preferments *in* Kingdoms, to ſubordinate places of Power & Truſt? The former depends not on the Will of the *People*, nor the latter on the Will of the *Prince*: but both on the Will of GOD, who has all Hearts in his hand.---Therefore to GOD alone, *David* would give the *Praiſe* of his Advancement: Therefore having receiv'd his Power from GOD, he would *uſe* it *for* him, and hopes in him for Divine Conduct & Support: and therefore they were *Fools*, that lifted up the horn againſt him *.

HAVING thus open'd the Deſign & Scope of the Pſalm, we may now centre our Tho'ts on the Text in particular, which I have choſen for the Subject of my preſent Diſcourſe. And here we may obſerve,

1. A general Truth aſſerted; *GOD is the Judge.*

2. AN Application of it to two particular Caſes: *He putteth down one, and ſetteth up another.*

I ſhall conſider the ſeveral Paragraphs or Clauſes, in the order wherein they lie here: And accordingly,

I. WE may employ our Thoughts for a while on that general Truth, GOD *is the* JUDGE.

THIS Title, in it's more reſtrain'd and proper notion, is the name of a judiciary under-officer in the State, whoſe Province it is to hear & determine Cauſes refer'd to him, to apply & execute the Laws, and to

* Vid. *Henry* in loc.

diſtribute

diſtribute Juſtice between Man & Man. But it is ſometimes us'd in a more extenſive ſenſe, ſo as to take in the Characters of Lawgiver & King, and is apply'd to the Prince or Chief Ruler. So the extraordinary Governors, which GOD rais'd up & plac'd at the head of the *Jewiſh* Nation, between the Times of *Joſhua* and *Saul*, were ſtiled *Judges*.

THE LORD our GOD is Judge, in the higheſt and moſt comprehenſive View of the Word. The very Name of G O D carries in it *Sovereignty*, the height of Dominion and judicial Power. He that is GOD, muſt neceſſarily be conceiv'd of, as the Supreme Being, the higheſt Authority, who gives Law to all, and judgeth all.

THE incomparable *Excellencies* of his moſt perfect Nature *qualify* Him to be the Judge. *Among the Gods, there is none like unto Him* : None of like Capacity; none of like Merit, with Him . --- Now this is the Order of Nature & Reaſon, that the Greater and more Excellent ſhould rule & judge the Leſſer.

AND then the various Superiour *Relations*, which GOD ſuſtains toward the World, *intitle* HIM to be the Judge. Thus, He is the great Creator & high Poſſeſſor of Heaven & Earth : the firſt Cauſe, and the laſt End of the Creature: the continual Preſerver, and bountiful Benefactor of the Univerſe. --- He has therefore an indiſputable Right to preſcribe Rules & Laws to the World ; to inſpect the Behaviour of his Creatures, and call them to an Account, concerning their Regards to his Authority, and Improvement of his Favours, which are only ſo many Talents, of which they are but Stewards, and ſo accountable.

Hence, THE Scriptures, which were given by Inſpiration of GOD, do every where aſſert his Character, as *Judge*. The Pſalmiſt draws up that Concluſion, *Verily he is a God that judgeth in the Earth* †.

† *Pſal.* 58. 11.

Jephtha

Jephtha appeals to Him in thoſe terms, *God the Judge* ||. So the Prophet triumphs in him, *The Lord is our Judge* †. And the Apoſtle calls him, *God the Judge of all* *. GOD is literally & properly a Judge: yea eminently & emphatically *the* Judge.

HE is veſted with all the *Powers*, and performs all the *Offices* of a Judge. He gives Laws to the whole Creation: All the Laws of Nature, Reaſon, and Revelation are equally the Reſult of his Sovereign Will and Pleaſure. All Things come to paſs by the determinate Counſel & Foreknowlege of GOD. He worketh all things according to the Pleaſure of his own Will. He paſſeth Sentence, and gives it Accompliſhment: decrees the Event, and gives it Exiſtence. Execution is the Life of the Law; and this is the peculiar care of his ſuperintending Providence. The Sufferings of the preſent time are the Inflictions of his *corrective* Hand. The Miſeries of Hell are the Effects of his *deſtroying* Vengence. And the Bleſſings both of Heaven and Earth are the Diſplays of his *remunerative* Grace and Bounty. Thus then GOD is the Judge, to all Intents and Purpoſes.

AND now, If you inquire into his CHARACTER and Properties; I will give you the ſame, in the following Hints; which might very profitably be enlarg'd upon, but deſigning only a ſingle Diſcourſe, upon the preſent Occaſion, I muſt ſtudy Brevity.

To proceed then,

GOD is a moſt *Rightful* Judge. His ſeveral Claims, which are all founded in the ſtricteſt Equity, have been already recited.

HE is a *Royal* Judge. Not a judicial Miniſter, as the greateſt Lord-chief-Juſtice upon Earth is, and no more; but an inthron'd Judge; Imperial Majeſty ſitting in Judgment.

|| *Judg.* 11. 27. † *Iſa.* 43. 22. * *Heb.* 12. 23.

HE

HE is an *Independent, Self-ſufficient, Almighty* Judge: Derives not his Power from any, nor depends on any for the Continuance or Exerciſe of it: Needeth none to ſtand as Witneſſes, or ſit as Aſſeſſors with Him, in the Judgment, or aſſiſt in Execution. He is *omni-preſent*, and omniſcient; that none can hide themſelves in Darkneſs, nor fly out of his Reach. Infinitely *wiſe*, that none can deceive him by falſe appearances, or out-wit Him by ſubtil Reaſonings; Unſearchable in his Judgments, and his Tho'ts very deep: confounding all the Policy of Hell & Earth. --- And equal is his *Power*; his Will irreſiſtible, his Hand uncontroulable. Who hath been his Counſellor? or who can diſannul his Judgment? Who art thou, O man, that replieſt againſt GOD!

Moreover, HE is a moſt *Patient* and *Compaſſionate* Judge: Seated on a Throne of Grace; Long-ſuffering and abundant in Goodneſs: Slow to Anger, and ready to forgive: not willing that any ſhould periſh: not dealing with us after our Iniquities, but in the midſt of Judgment remembring Mercy: leaving Room for Repentance, and beſeeching Sinners to be reconciled to Him: Making all poſſible allowances to his People, for human Infirmities: He will not break the bruiſed Reed, nor quench the ſmoaking Flax. Commiſerating all our Wants and Miſeries: He is Eyes to the Blind, Ears to the Deaf, Feet to the Lame, a Shepherd to the Poor, a Father to the Orphan, and the Judge of Widows.

Again, HE is a moſt *Equal* & *Impartial* Judge: always unerring & exact in his Precepts, his Sentences & Executions: ſteady to the Rules of Law and Juſtice, Wiſdom & Goodneſs, by which he proportions Rewards & Puniſhments: Firm to his own Eſtabliſhments, true to his Word, and doing nothing by abſolute Prerogative, or mere arbitrary Will, ſo as to violate the wiſe & juſt Conſtitutions of his Kingdom. Far be it from GOD, rhat He ſhou'd do Iniquity: and from the Almighty, that He ſhou'd pervert

pervert Judgment! With Him there is no unrighteouſneſs; no reſpect of Perſons, nor taking of Gifts. He is a moſt holy & upright Judge: will by no means juſtify the Wicked, nor condemn the Righteous.

HE is an *Univerſal* & *Everlaſting* Judge. GOD is the Judge of all, the Judge of Quick & Dead, of Men & Angels. He rides in Circuit thro' the Heavens, and his Eyes run to and fro in all the Earth: beholding the Evil & the Good; diſpenſing Puniſhments and Rewards. His Powers and Operations are moſt *conſtant*, unwearied and never ceaſing: He continually attends on this very thing, Inſpecting, governing and judging in the Earth. And in the laſt day, that great day of Aſſiſes, the whole World ſhall be conven'd before his Judgment-Seat, and all having given an Account of themſelves to GOD, ſhall receive their various Dooms, according to their different Conduct in the preſent State. GOD will ſentence the Wicked to the Flames of Hell, but his Righteous ones to the Joys of Heaven. And this will be an *Eternal* Judgment: inſtantly executed, without any Reprieve; without any Appeal, & without all poſſibility of being revers'd. The Sentences then pronounc'd, ſhall be to all Eternity in Execution. GOD will ſit King for ever: and of his Dominion & Judgment there ſhall be no End; no Period to Everlaſting.

Now let theſe Sayings ſink down into our Hearts, and have a powerful Influence on our Tempers and Deportments.

WHAT has been ſaid may ſerve to *raiſe* our Apprehenſions of the excellent *Majeſty* and *Greatneſs* of the Bleſſed GOD; and of the Lord Jeſus, to whom all Judgment is committed, that Men ſhould honour the Son, even as they honour the Father. O let his Excellency make us afraid. The greateſt of Mortals may well tremble at his Preſence. The Tho't of his all-ſeeing Eye, and righteous Tribunal, may well ſtrike an univerſal Terror on the World. Let all the Earth fear before Him. Let the Princes & Judges of the Earth,

fear his Name: for He is King of Kings, Lord of Lords, and Judge of Judges. They ſtand on a common Level with others, before GOD, and are equally obnoxious to his terrible Diſpleaſure. He will break the Teeth of the Ungodly, and daſh them in pieces with a Rod of Iron. *Be wiſe now therefore, O ye* Kings: *be inſtructed, ye* Judges *of the Earth. Serve the Lord with Fear, and rejoyce with Trembling. Kiſs the Feet of the* SON of GOD, *leſt he be angry, and your way periſh.* Will ye provoke the Lord of Hoſts to Jealouſy? Are ye ſtronger than He? Or thinkeſt thou this, O Man, which judgeſt others who do ſuch things and doeſt the ſame, That thou ſhalt eſcape the Judgment of GOD! Verily none ever harden'd themſelves againſt GOD, and proſper'd.—— Let us all carry it ſuitably to our glorious LORD; prepare to give our Account, and engage our Judge to be our Friend.

Furthermore, HERE is an excelling *Pattern* for all Rulers & Judges to form & govern their Conduct by. Let the many admirable Excellencies of this Heavenly and Chief Judge be attended to, and drawn into Imitation by our Earthly Governors: So ſhall we have our Judges as at the firſt, and venerate them as little Images of GOD upon Earth.

Again, Here is matter of abundant *Conſolation* to the People of GOD.

THIS glorious Judge is their Friend, their avow'd Friend, and He will ſave them. How ſafe & happy muſt they be, who have ſecur'd an Intereſt in the Favour of GOD the Judge of all! He will chuſe all their Changes for them. He will plead their Cauſe againſt the Enemies of their Souls. No Evil happeneth to the Juſt: but all things work together for Good. Realiſe it, O Believer, that GOD is the Judge, and that all his dealings with you are in Righteouſneſs and in Wiſdom. Let not your Heart then be troubled: but rejoyce in the Lord, and again I ſay, Rejoyce.

NEITHER

NEITHER let your Heart be *afraid*. Don't diſtruſt the Power or Faithfulneſs of divine Providence. Caſt all your private Cares on the Lord, and He will ſuſtain you. Commit alſo to Him the Church of GOD in the World, and refer all it's Concerns to his ſovereign Diſpoſe. He will plead the Cauſe of his People Iſrael at all times, as the matter may require; and will over-rule in all Caſes for the ſecuring his own Intereſt and Glory. The Gates of Hell ſhall not prevail. The Curſe cauſeleſs ſhall not come. The Enemies of his Kingdom may conſpire with their united Force & Rage againſt it; but they ſhall imagin a vain thing. The Friends of *Zion* may die and fail, and ſcarce any of her Sons be left to take her by the hand: Yet GOD, who judgeth his People, lives and reigns world without end. And he can raiſe up ſucceſſive Inſtruments, to ſerve his Deſigns: or elſe bring Salvation with his own immediate Arm. -- The Lord our GOD is the ſovereign Arbiter of the World, and abſolute Diſpoſer of all Events. He balanceth the Clouds of Heaven; He weigheth the Mountains in Scales, and hangeth the Earth upon Nothing. He ſitteth upon the Circle of the Univerſe: and his Arm ruleth over all the Kingdoms of Men. We often talk of Earthly Potentates holding the Balance among the Nations: But this muſt be underſtood in a limited Senſe, and with juſt Reſerves to DIVINE Sovereignty. For GOD is *the Judge*, the ſupreme Moderator, who moſt truly holds the Balance of Power in his mighty hand, and turns the Scale on which ſide he will, governing all natural Cauſes and moral Agents, and overruling all public Actions, Reſolutions & Events, as He pleaſeth. The Hearts of *Kings*, and Affairs of States and Empires are under his Eye & Influence; intirely ſuſpended on his uncontrolable Determinations. Truſt in HIM therefore, O ye People! The Lord reigneth: let not *Zion* be afraid.

Finally, LET us improve the Point before us to holy *Thankfulneſs*; admiring and magnifying our GOD the Judge, for all his great Goodneſs to *Iſrael*: That

He hath pleaded the Cauſe of his People, and upheld his Church in the World, amidſt innumerable Evils, Wars, Perſecutions & Oppreſſions. The LORD is great in *Zion*: and He ruleth in the midſt of his Enemies. Surely there is no Inchantment againſt *Jacob*. But *Iſrael* may ſet up their *Ebenezer*, and ſay, *Hitherto the Lord hath helped us!*

WHAT an admirable Train of glorious Deliverances did GOD the Judge give his People in old Time to experience! The whole Story of the *Jews* is brighten'd with very numerous and moſt ſurpriſing Memorials.---- And the Conduct of Providence towards the *Chriſtian* Church, both in the primitive and later Ages, has been almoſt equally full of Wonders.

THE *Engliſh* Nation in particular has been the Stage of many the moſt remarkable Diſpenſations. Not to go up higher than theſe laſt Centuries: --- By what marvellous Methods of Providence was the bleſſed REFORMATION from Popery accompliſh'd! And how has this glorious Intereſt been ſignally guarded, by an amazing Series of ſpecial Interpoſitions to this day! It hath paſs'd thro' many a hazardous Criſis, and been reduc'd to an expiring Poſture time after time: But has receiv'd new Life, and been made to flouriſh again, by ſome happy Turn of Affairs, ſo ſudden & unaccountable, that the *Finger of GOD* hath viſibly appear'd; It's Enemies themſelves being Judges: And all the World have been forc'd to ſay, *Verily there is a Reward for the Righteous; Verily there is a GOD that judgeth in the Earth.*

AND here, How can I help taking a particular Notice of the wonderful Appearances of Heaven for our NON-CONFORMING Brethren at home; a deſpis'd, but truly valuable, moſt loyal & religious Part of the Nation: who have been further proſecuting the holy Aim of the Firſt *Reformers*, and carrying on the Work they ſo happily began! How ſtrangely has this feeble Intereſt been protected, when in the utmoſt

Danger;

Danger: and when in a ſinking dying Condition, how oft recover'd, by the merciful Operations of a ſpecial Providence!

OR how can I refrain mentioning the Salvation that has been nigh to NEW-ENGLAND! The Stones wou'd cry out, if I ſhould paſs over this in ſilence! But *who can utter the mighty Acts of the Lord toward the Inhabitants of theſe Villages!* The great Actions & Specialties of Providence in favour of his People here, have been many & aſtoniſhing: And afford Materials for as bright, as entertaining & affecting a Story as any Place in the whole World, in the ſame Compaſs of Time, can furniſh out. For whether we reflect on the Beginning & Riſe, or Continuance & Progreſs of theſe Plantations, that were begun upon a religious Foundation, we are on all ſides preſented with very wonderful Diſplays of the ſaving Power, directing Wiſdom, beneficent Goodneſs, and unfailing Truth of our Covenant-GOD. A ſignal Hand of Providence has interpos'd from time to time in particular for the preſervation of our invaluable CHARTER-Conſtitution: ſo much our Glory & Strength, and a Protection upon our deareſt Intereſts, our Schools and Churches; but the Envy of Many in the World, who ceaſe not crying, *Raſe it, Raſe it from the very foundations.* Yet it hath not fallen a Prey to their thirſty Malevolence. Verily our GOD hath helped us: and bleſſed be his Name. Next under his powerful and more immediate Care, the Continuance of our precious Privileges and Freedoms is owing to thoſe *National* Mercies, which have extended their benign Influence to theſe diſtant Regions, the *Revolution*, and the *Proteſtant Succeſſion.* However Men may glory in the Bleſſing of the *Reſtoration*, That wou'd have entail'd a Curſe (rather) on Poſterity, had it not been for the happy Changes, that by a kind Diſpoſition of Providence, have ſince paſſed over the Kingdom. For, as a celebrated *Biſhop* * of the

* Dr. *B. Hoadly.*

preſent

preſent Day obſerves, "If you view the *Reſtoration*, "without the *Revolution* and the *Proteſtant Suc-* "*ceſſion*, It leads you directly to a *Popiſh Prince*, "holding an arbitrary Hand over all your Liberties; "tearing up the Fences of all your Laws; fixing all "*Right* in his own Will and Power; and perſecuting "all his Subjects into the Exerciſe of *his own*, ſuper- "ſtitious, idolatrous, aud cruel Religion. And this "is the whole of the *Bleſſing*, in which you wou'd "ſee it end at laſt. A Bleſſing, which may be a fit "Reward for the *ſlaviſh Bigottry* of *Papiſts*! But "for *Proteſtants* --- fit only for *Thoſe* of them, "who deſerve it. And *They* deſerve it, who chuſe "it; whom no Experience, no Conſideration, no "Miracles of Providence can engage to prefer their "own Happineſs before their own Deſtruction.

IT is owing (under GOD) to the *Revolution*, and the *Hanover-Succeſſion*, that the *Britiſh* Kingdoms and Dominions have ſeen a Period of arbitrary Rule and Popiſh Madneſs. *That* Revolution and *that* Succeſſion have been the means of preſerving the Reform'd Intereſt in *Britain*, and ſecuring the civil & religious Liberties of theſe dependent Colonies. O! How can we reflect on it without the higheſt Pleaſure and Gratitude! Surely if we have any juſt Notion of what Happineſs means; if any Feeling of the Happineſs, which in ſuch plenty ſurrounds us on all ſides; we muſt be fill'd with the moſt paſſionate Joy & Praiſe, when we reflect on thoſe Works of Wonder, in the accompliſhment whereof ſuch an almoſt miraculous Hand of GOD appeared.

IF we ſhould caſt our Eyes back to the glorious *Revolution* under *King* WILLIAM's happy Conduct, who has been well ſtiled the *Moſes* of his Day, for redeeming the Nation from Slavery, and the *David* of his Time, for fighting the Lord's Battles, and bearing up the Pillars of a diſſolving State: If we ſhould take a View of that ſtupendous Attempt, and conſider how

it

It was begun and carried on, and what an *unparallel'd Coincidence* of desirable Circumstances there was, without which there had been no hope of Success; this would lead us into a grateful Variety and astonishing Scene of remarkable Events: Such as loudly proclaim to the World an interposing Hand of Providence, guiding and influencing that great affair, from first to last.

ONE of the most illustrious Consequences of the Revolution, and what was necessary to complete and establish the Public Happiness, was the fixing the *Succession* to the Crown in the *Protestant* Line. This happy Settlement was King WILLIAM's sublime Projection; the grand care of his Life, and one of the noblest Acts of his auspicious Reign. This was the most effectual Security of the Protestant Religion, the Legal Toleration, and Liberty of Conscience. Without this, the Nation had probably tasted the sweet Fruits of the Revolution but for a very short Season. Without this, insolent Popery and arbitrary Government might long since have return'd, and laid us all in Chains again. But Thanks be to GOD, who put such an earnest Care into the Heart of King WILLIAM for us, and who bow'd the Hearts of the Nobles and Parliaments of that day to come into his happy Tho't of the *Hanover*-Succession; to put the public Sanction upon it, and to confirm the Royal Decree by repeated Resolutions, and concurring Votes of Lords and Commons from time to time. It's remarkable how all Factions and Denominations have at least pretended to unite in this wise Expedient for the Nation's Safety. Several Parliaments of a different Complexion, and under the Influence of contrary Views and Principles, have centred in this Design, and openly declar'd for it. And all the Protestants in the Nation swore to the Protestant Succession, even before it took Place. Herein was *the Finger of GOD!*

And then, WHEN it actually begun, in his late Majesty King GEORGE, there were bright appearances of

of a Divine Hand, in his coming to the Throne with ſo many Circumſtances of Peace and Glory. Vaſt had been the Hazards attending the Proteſtant Settlement of the Crown: Many a Cloud had hung over it: and for ſeveral years before it in fact took place, it was under a very threatning Cloud indeed, and ſeem'd to be almoſt hopeleſs and loſt for ever. But all of a ſudden there was an unexpected Turn of Affairs, and way made for the Proteſtant Houſe of *Hanover* to take Poſſeſſion of the Throne, in the Perſon of glorious King GEORGE. Whoſe Acceſſion was at a Juncture and in a Manner, which had ſuch ſignal Characters of a kind Providence interpoſing (to reſcue a ſinking Nation out of the hands of mercenary and faithleſs *Stateſmen*, who had miſerably betray'd their *Queen* and *Country*) that it's hardly poſſible for any that obſerv'd thoſe Signatures of a Divine Hand, ever to forget them. When it's conſider'd how ripe things ſeem'd at that day in favour of the Pretender; how many foreign Friends he had engag'd, and what numbers of powerful Adherents he had in the Kingdom; what a weak and disjointed ſtate Things were in at home; how remote King GEORGE was from his *Britiſh* Dominions, *&c.* When we reflect on theſe Circumſtances, it muſt be confeſs'd the Proteſtant Succeſſion paſt thro' a very dangerous Criſis, and his late Majeſty's peaceable Settlement on the Throne, gave a moſt ſurpriſing Deliverance to the Nation.

"IT was in an Extremity (ſays Bp. *Burnet*, who had as true an underſtanding in the Times, perhaps as any Man in his day) "when the Beſt Men in the "Nation were preparing themſelves for diſmal Events; "having a Scene of Ruin and Confuſion before them: "But it pleaſed GOD to break the Cloud, and diſſipate "our Fears all at once. It was with a ſudden Stroke "that all the World was ſurpriſed: the plotting Enemies of the *Hanover*-Settlement thrown into great Confuſion, their Counſels all perplex'd, and they them-

themſelves † ſtrangely oblig'd to proclame the Legal Succeſſor: and thus all bad deſigns were prevented, by the immediate Succeſſion of a Proteſtant KING, unanimouſly proclaim'd, and ſoon poſſeſs'd of the Throne, without any Moleſtation at home or from abroad. Here was the over-ruling Hand of GOD *the Judge*, in confounding the deſigns of a diſaffected Party, and blaſting the Hopes of a Popiſh Pretender, when juſt at the point of Accompliſhment. They were lifting up the Horn on high, and boaſting with a ſtiff Neck: while the Friends of the *Legal* Settlement were almoſt bro't to Deſpair, andready to give it up for loſt. At ſuch a Conjuncture it was, that GOD the Judge, appeared for his People's Relief; pleaded their Cauſe, and ſcatter'd the thick impending Cloud of Sorrows near in View, by introducing the illuſtrious Houſe of HANOVER to the *Britiſh* Throne. Then our Righteouſneſs went forth as *Brightneſs*, and our Salvation as a *Lamp that burneth*. GOD our Judge gave us a King, who was as the *Light of the Morning*, when the Sun riſeth, even a Morning without Clouds. And all true Proteſtants, were ready to ſalute KING *GEORGE* in the Language of *Amaſai, Thine are we, and on thy ſide! Peace, Peace be to thee; and Peace be to thy Helpers: for thy God helpeth thee.*

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† It deſerves a Memorandum, That as the Reſtoration of King *CHARLES*, which made way for the preſent happy Succeſſion, was the work of a *Presbyterian* Parliament: ſo the bringing in of King *GEORGE* was at laſt actually done by a *Tory* Miniſtry, tho' ſorely againſt their Wills.

And it is tho't worthy of Remark, "That at the time "when a *Race of Princes* was call'd home to the "Throne, who ſoon after went directly into thoſe "*Popiſh* & *Arbitrary* Meaſures, which wou'd have "been the Nation's Ruin; a wiſe & good Providence "kindly took Care for his People, that at that *very* "*time*, this great *Proteſtant* Prince, our late glorious "Sovereign, ſhou'd be *born* into the World, *viz.* on "*May* 28 1660.

THE Bleſſing of the *Hanover*-Succeſſion came recommended, with a peculiar force & charm, by the uncommon ruling Virtues & Accompliſhments of the *Firſt Poſſeſſor*, which challeng'd the Love & Reverence of all his People: And alſo by the Proſpect of a laſting *Line* of Princes deſcending from Him, which boded a long Succeſſion of public Bleſſings in future times. Herein was the favour of GOD to his People: Thoſe two Circumſtances contributed exceedingly to facilitate the Legal Settlement's taking Place, and to diſpirit all it's Enemies.

AND herein was the Favour of GOD to this *Proteſtant* Royal Family. It is a Circumſtance that deſerves a grateful Obſervation, That the Houſe of *Hanover* deſcends from that excellent KING & QUEEN of *Bohemia*, which were ſuch renowned Patrons of the *Proteſtant* Religion, and ſo great Sufferers for it. This hath been noted often, and can never enough be celebrated; "That as a Kingdom was loſt for Fi-"delity to the Proteſtant Religion; ſo the GRAND-"SON of them who loſt it; was for the ſake of that "very Religion, rewarded with more conſiderable "Dominions. --- GOD remembred *David* and *all his Afflictions*, and *ſhewed Mercy unto his Seed*. This is the LORD's doing, and it is marvellous in our Eyes. GOD is the Judge: Rejoyce in Him, ye People! Aſcribe ye Greatneſs to our GOD; aſcribe Righteouſneſs to Him: and praiſe Him for his mighty Acts of Juſtice & of Mercy.

KINGS are ſubject to GOD; appointed by Him and dependent on Him. They come to Honour, at the Time, and in the Way, that He hath appointed: and riſe to the Height that He hath decreed.

THIS is the Doctrine taught in our Text and Context. *Promotion comes neither from the Eaſt, nor from the Weſt, nor from the South*, nor yet from the North. *But God is the Judge; He putteth down One, and ſetteth up Another*. GOD is repreſented

ſented as gathering the Winds in his Fiſt, and eſtabliſhing all the Ends of the Earth. The fair Gale of Promotion is not under the power of ſecond Cauſes; but blows by direction of the Firſt Cauſe, the ſupreme Moderator of all Events. The LORD maketh poor, and maketh rich: *He bringeth low, and lifteth up* †. *He removeth Kings, and ſetteth up Kings* ‖; whom, and when, and how it ſeemeth good in his ſight.

BUT I would conſider theſe two Articles diſtinctly, according to the order wherein they lie in the Text. Wherefore in the next place,

II. WE may beſtow a few Thoughts on that Propoſition, *He putteth down One.*

HERE we might premiſe this Remark, That there are frequent *Depoſitions* and Overturnings ſeen in the World. This is applicable both to *Societies* & *Perſons.*

WE often ſee *Societies* put down: Families, Towns, Provinces, Kingdoms & Empires brought low, by unhappy Viciſſitudes. It is with political Bodies, as with Bodies natural: They are often out of order, and are ſometimes reduc'd to a very unhealthy Condition: labour of dangerous Diſtempers, and have Shame pour'd on all their Glory.

WE often ſee particular *Perſons* put down. Sometimes Men are reduc'd from a State of *general Proſperity*; depriv'd of their Riches, Pleaſures, Grandeurs; and ſunk into a State of Affliction, Poverty, and Meanneſs. Riches take to themſelves wings, & the Faſhion of this World paſſeth away. --- Sometimes we ſee Men caſt down from their *Dignity* in particular, and fall under public Diſgrace: by the Diſpleaſure of the Prince; by the Reſentments of the Populace; or by a ſenſe of their own Villanies forcing them to ſeek Obſcurity. Thus we ſee ſome who once made a figure among our *Engliſh* CHIEFS, now turn'd Renegades

† 1 *Sam.* 2. 7. ‖ *Dan.* 2. 21.

and Fugitives with an abject *Chevalier*. --- We ſee frequent Changes in the publick Miniſtry of States and Kingdoms: And ſometimes even Crown'd Heads have been forc'd to ſtoop to their Rebel-Subjects, or have fallen before ſome powerful Invader. —— So frail & uncertain is all human Glory!

In fine, WE oftneſt of all ſee Men in Place and Power, put down by the undiſtinguiſhing ſtroke of DEATH. The King of Terrors is the mightieſt Monarch in the World: bearing down before him all the Powers of the Earth. Both High & Low fall Victims to his conquering Sword. We ſee that our titular *Gods*, how highly ſoever exalted above their Brethren, are yet equally tributary to Death, and not exempted from paying the common Debt of Nature. They are called Gods; but *die like Men*. "They are Gods to us: but are Men to GOD". They have the ſame corruptible Nature, as other Men: and are under the ſame inflexible Sentence of Mortality. What's become of the *Ceſars* and the *Alexanders*, that once made ſuch a Figure, and ſuch a Noiſe in the World? They are long ſince put down by the powerful Hand of inexorable Death; put down in the Duſt; put down below all the Living. The moſt potent Monarch has nothing to ſecure him from the fatal Stroke, any more than the feebleſt Peaſant: And that brings them on a Level. He is liable to the ſame Diſeaſes & Diſaſters. And neither his Earthly Riches, nor Civil Honours; nor yet his Moral Excellencies, are any Protection to him. *Moſes*, the Servant of the Lord, King in *Jeſhurun*, as well as proud *Pharaoh*, his Enemy, King of *Egypt*, died at laſt. *David*, King of *Iſrael*, a Man after GOD's own Heart, as well as ungodly *Saul*, whom the Lord rejected, was dethron'd by the irreſiſtible Conqueror.--- So, to give an Inſtance freſh in your Memories; That glorious Deliverer of the Nation, WILLIAM the Third, was put down by Death, as well as miſerable *James* the Second. And now King GEORGE, that moſt renowned Hero of the Age,

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is dead, as well as an unhappy *Ruſſian* Empreſs. — Their Breath was alike in their Noſtrils: It went forth, and they are fallen a common Prey to devouring Worms.

Now what are the *Leſſons* we are taught by theſe awakning Diſpenſations?

WE are hereby taught the Inſtability of the World; the Precarioufneſs of every Condition; the Vanity of the moſt proſperous & exalted Life; the Folly of putting our Confidence in the moſt ſufficient and powerful Friends on Earth. *Ceaſe ye then from Man: for wherein is he to be accounted of!*--- Truſt not in *Princes*: in whom we might truſt, if in any among all Mankind; becauſe they have the greateſt Powers and moſt extenſive Advantages. Yet it is ſaid, Pſal. 146. 3, 4. *Put not your Truſt in* PRINCES:--- Their *Breath goeth forth, and they return to the Earth,* like the Reſt of their fellow-creatures. The Tho't of their Mortality ſhould ſubdue thoſe towering Expectations we are apt to raiſe from the ſuperior Abilities of good & great Princes.--- That Tho't ſhou'd alſo correct all ſinking Fears from an apprehenſion of the formidable Power of Enemies, or the Rage of oppreſſing Tyrants.--- And it ſhould repel every Tendency to invidious Regret at Men's Proſperity in the World. Let not your heart be envious, neither let it be afraid, when one is made rich, when the glory of his houſe is increaſed: for when he dieth, *his Glory ſhall not deſcend after him* †.

IN a word, LET us receive Conviction of our own *Mortality*, and be put upon diligent *Preparation* for a dying hour, which is haſtning upon us all. If Death conquers KINGS, beſure meaner Men may expect to find no Diſcharge in this War. The Deceaſe of our late Monarch is a loud warning to his whole Kingdom and Dominions; as much as the Death of a Father to all his Houſe. The Death even of any common Per-

† *Pſal.* 49. 16, 17.

ſon

ſon, how obſcure & minute ſoever, carries in it matter of impreſſive Obſervation, & calls us to ſerious Reflections: Much more the Fall of great Men, Rulers and Princes; in which, as the Stroke is heavier, ſo the Voice louder, and both more extenſive.

THE Death of a *King* calls aloud to the *Kings* of the Earth, eſpecially to the next in Succeſſion to him, to conſider their End, & reign as dying Creatures.

THE Death of a KING is in particular a ſolemn Peal rung in the Ears of all ſubordinate Governours and Magiſtrates in his Kingdoms & Dominions. The general Vacation of Commiſſions by his Demiſe, ſhou'd put them upon preparing to be finally turn'd out of place † by their own Death, which will ſoon follow. For, tho' (as by a ſpecial Act in that Caſe it is provided, in our Nation, that Perſons in Office ſhall continue in their Stations for half a year after the King's Death, unleſs ſooner remov'd by the ſucceeding Prince: So) perhaps you may be allow'd a ſhort Reprieve from Death; yet ſooner or later you muſt die, and go the way of all the Earth. --- May our honourable Rulers, whom we ſee in Mourning for the publick Bereavement, be enabl'd to lay it truly to heart, and ſo be animated to greater Zeal & Diligence in ſerving their Generation, and preparing to give up their Accounts to GOD the Judge.

MAY we all be made more mindful of our approching End. The Language of Providence to us is that, *Be ye ready; for ye know not the day nor the hour. Watch, leſt your Lord coming ſuddenly, ſhou'd find you ſleeping.* --- His late Majeſty's Death || was by a ſudden

† The Day of Death is by the *Latins* call'd, *Dies depoſitionis.*

|| *The public Prints tell us*, That the KING died of an Apoplectic Fit, in his Travels abroad; being on his Journey to *Hanover*, and having juſt reach'd *Oſenburg*; at the Palace of his Brother, the Duke of *York*, *June* 11.

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and ſurpriſing Stroke. And we are almoſt daily alarm'd by repeated Inſtances of ſudden Death among our ſelves. O let us hereby be rouz'd out of that Security we are ſo incident to, and be excited to haſten our Preparations for Eternity; as not knowing how ſoon we may be call'd off the preſent Stage.

BUT I come now,

To obſerve, That GOD is the *Author* of all theſe Changes & Revolutions. GOD is the Judge: *HE putteth down.*

IN whatever Senſe any are put down, it is by the ſovereign Hand of GOD. If Men be turn'd out of their worldly Poſſeſſions, it is GOD that impoveriſhes them; whether it be done by thoſe Caſualties that are more immediately at the diſpoſe of Divine Providence, or by the Interpoſition of humane Inſtruments. --- So if any be turn'd out of their Poſts of Honour, it is GOD that diſplaces them. Even thoſe Diſgraces, which come upon the Innocent, thro' the Envy & Malice of undermining Rivals, are by the Permiſſion of GOD. Has it not been known in ſome Reigns, that the moſt faithful Miniſters of State, and moſt victorious Generals have been diſcarded, & very unaccountable alterations made; without any other Reaſon aſſign'd but what is as bad as none, *viz. mere Will and Pleaſure*! And how often have Men been run down & ruin'd by mere dint of *Slander!* Yet in all this we muſt look above Inſtruments; as devout *David*, who ſaid, *The Lord hath bid* Shimei: *to curſe me.* --- But the Divine Agency is more eſpecially ſeen in thoſe Diſgraces, that fall upon the Guilty, and are deſerv'd; which very often happens. Particularly, there are many times ſtrange *Retributions* in the Turns of Providence: as when wicked *Haman* was himſelf hang'd on the very Gallows he had newly erected for loyal & pious *Mordecai.* GOD preſerveth the Faithful, and *plentifully rewardeth the proud Doer.* When we ſee thoſe Men degraded, that were inſtrumental in the ſupplanting and overſetting of others, and triumph'd in it: When we ſee Men ſtript of their Eſtates & Honours, and baniſhed

baniſhed their native Country, who had plotted to take away the Subſiſtence of others, and rob them of the very Rights of Nature, and Privileges of Engliſh-men: So when we ſee *Them* attainted of Treaſon, or puniſh'd for Rebellion, who have ſignalis'd their Fury againſt Thoſe that are *quiet in the Land*, under Colour of their being Men of dangerous Principles and ſeditious Practices: --- What can we ſay in all ſuch Caſes? Who knoweth not in all theſe, that *the hand of the Lord* hath wrought this? GOD is many times known by the Judgments, which He executeth. Have we not in our day ſeen the fulfilment of thoſe Scriptures? --- *He taketh the wiſe in their own Craftineſs: and ſaveth the Poor from the Sword, from the Mouth, and from the Hand of the Mighty.* Lo! *The Deceived and the Deceiver are His. He leadeth Counſellers away ſpoiled: He poureth Contempt on Princes: He overthroweth the Chief of the People, and cauſeth them to wander in* Exile.

HAVE we not ſeen a Divine Hand remarkably putting down the *Enemies* of King GEORGE! Setting aſide an abjur'd Pretender; taking off certain Potentates, his powerful Friends, at the critical Junctures; and fruſtrating his infatuated Votaries, by a Series of wonderful Providences! The Trumpet of Sedition has been almoſt ever ſounding; and dangerous Plots ſo frequently repeated, that they may be call'd one continu'd Conſpiracy. But the Lord pour'd Contempt on their Counſels, and diſgraced all their Meaſures. We have ſeen an invading *Sennacherib*, with a Hook in his Noſe, and a Bridle in his Lips, turn'd back by the way which he came. GOD ſhewed Mercy to his *Anointed*, and ſubdued the People under Him. *He bound the Floods from over-flowing: and the Thing that was hid, brought he forth to Light. He hath deſtroyed the wiſdom of the Wiſe, and ſcattered the Proud in the Imagination of their Hearts.* They are brought down, and fallen: but we are riſen and ſtand upright.--- *Unto Thee, O* LORD *do we give Thanks*: for that thy Name is near; thy wondrous Works

Works declare. If it had not been the LORD, who was on our ſide, may Iſrael now ſay: If it had not been the LORD who was on our ſide; the Waters had overwhelmed us, the proud Waters had gone over our Soul. But our Soul is eſcaped as a Bird out of the Snare of the Fowlers. Bleſſed be the LORD, who hath not given us a Prey to their Teeth. We have ſeen very bright Diſplays of a divine Hand, putting down Thoſe that have exalted themſelves, to imagin a miſchievous Device; almoſt as ſenſible as when they fought from Heaven, the Stars in their Courſes, againſt *Siſera*.

BUT I paſs now to hint,

WHEN any are removed by *Death*, and laid in the Duſt, it is GOD that puts them down.

GOD is the ſovereign Diſpoſer of the Lives of Men. Even the Princes of the World ſubſiſt by his Power and Mercy. So it was ſaid to King *Nebuchadnezzar*, *The God in whoſe hand thy Breath is, and whoſe are all thy ways*---. He takes away their Breath when He pleaſes, and ſo takes their Crown from them.

HENCE, then we may learn,

Firſt, WHOM to *fear*; not *Man* but *GOD*. If GOD be for us, we may boldly ſay, The LORD is my Helper; I will not fear what Man can do unto me, or the Son of Man, who is a worm. But fear GOD, who has thy Life in his Hand; and becauſe there is Wrath, beware leſt He take thee away with his Stroke: then a great Ranſom cannot deliver thee.

Again, WE learn Whom to put our *Truſt* in; not *Man* but *GOD*. The Pſalmiſt wiſely concludes, *It is better to truſt in the Lord*, than to put Confidence in Princes. O *Iſrael*, truſt thou in the *Lord*: He is your Help, and your Shield. Some boaſt themſelves in the Multitude of their Riches; ſome in Chariots, and ſome in Horſes: But we will remember the Name of the Lord our GOD. We will truſt in Him to ſave his People, and to preſerve his Anointed: to eſtabliſh the Throne of *Great-Britain* in the preſent Royal

Family, againſt all the Claims & Attempts of a Pretended *Heir*; to turn the Counſel of *Ahitophel* into Fooliſhneſs, and preſerve the Lamp that GOD hath prepared, for a Light to his People *Iſrael*.

IN a word, WHAT has been ſaid, directs us to *eye the Hand* of GOD in the Revolutions we experience or obſerve. In all Changes whether perſonal, domeſtic, or public, we muſt realiſe a Divine Agency. Under all Croſſes, Bereavements, Neceſſities, Reproches, *&c.* we muſt look at the hand of GOD ſtretched out, and inquire wherefore GOD is contending with us. We muſt humble our ſelves in the ſight of GOD, under the Calamities that befal our Country or Nation.

Particularly, AT this day, we are call'd to conſider GOD as the Judge, who *putteth down* KINGS: and ſhou'd lay to heart the awful Stroke of his hand in removing our late glorious MONARCH from our Head.

KING *GEORGE* ſeem'd to be form'd for the Happineſs of Mankind: rais'd up by a kind Providence, to be the common Protector of *Europe*, the Guardian of the *Reformation*, and the Defence of *Britain*. Therefore his Royal Perſon was under a conſtant peculiar Tutelage of Heaven, and appear'd the viſible Favorite of Providence. He was in Labours and Fatigues more abundant; in Journeying oft, in Perils many, in Perils by Sea & Land, in Perils among *falſe Brethren*, in Perils by ſecret Traitors, and open Enemies ---. But GOD covered his Head; preſerv'd his precious Life, and made his Glory great in his Salvation. He deliver'd Him not up to the Will of his Enemies, to them who breath'd out Cruelty and Slaughter.--- But now alas! He hath given Him over to *Death*, and to the power of the Grave.

How hath the LORD covered *Zion* with a Cloud, and caſt down to the Earth *the Beauty of* Iſrael, the *Breath of our Noſtrils*. The World has loſt one of it's brighteſt

brighteſt Glories, and the Church of GOD no little part of it's Strength & Riches. Behold, the LORD, the LORD of Hoſts taketh away from *Jeruſalem* the *Stay* and the *Staff*, the *mighty Man*, and the *Man of War*, the *Judge*, and the *Prudent*, and the *Ancient* ----. O let us mourn the public Loſs: and humble our ſelves under the mighty Hand of GOD. Surely it is a Diſpenſation that challenges an eminent *Aſteriſm* to be put upon it; peculiar Notice to be taken of it; and calls for all proper Expreſſions of a deep Regret & Sorrow.

YET while we are mourning the common Bereavement, we may not paſs over thoſe alleviating Conſiderations, that preſent themſelves to refreſh our Sorrows.

LET us then with Thankfulneſs to GOD, review the bright Train of *Bleſſings*, that fill'd & adorn'd King GEORGE's Happy Reign: admire the many ſhining Beauties in his Regal Character, and preſerve a freſh Idea of his excellent Adminiſtration, which has been as it were one continu'd Scene of Glory: wherein we beheld a lively Copy of the Legal Conſtitution; according to which the Crown has "many Prerogatives to protect us & do us Good, but none to invade our Liberty or Property." We ſaw an uncommon Inſtance of *Princely Greatneſs*: the height of Royal Majeſty, and the depth of humble Indulgence, in a happy Conjunction: An intrepid Bravery of Mind, and the Softneſs of human Paſſions, met together: which is obſerv'd to make the moſt perfect compoſition of a happy Prince. We beheld an earthly Crown caſt down at the foot of *Divine* Sovereignty, while his Majeſty aſſerted the Rights of *Conſcience*, and pleaded the Cauſe of *Chriſtian* Liberty. We beheld the National *Laws* governing the Royal Scepter; triumphing over Tyranny, diſgracing arbitrary Power, and putting illegal Government quite out of Countenance. We ſaw a provident Care & frugal Diſpoſition of the public *Treaſure*. We ſaw a ſucceſsful Reſtorer of *Trade* and Commerce, and of the public *Faith*: a powerful Pro-

tector of *Innocence*; and Preſerver of the *Peace* and and Tranquillity of the Nations. We ſaw a very glorious Example of Truth & Firmneſs to *Alliances*. We ſaw a *Britiſh* KING apply'd to, as the common *Arbitrator* between contending Powers, and the grand Security of public Treaties: extending his happy Influence thro' all *Europe*, to give Life & Vigour to the Proteſtant Intereſt, and ſecure the laſting Happineſs of his own Dominions. We ſaw a Prince as *clement* at home, as he was terrible abroad: as *Meek* under Inſults, as fearleſs of Enemies: as *gracious* on the Throne, as he was couragious in the Field, and powerful on the Seas. We can never enough admire the incomparable Temper & Mildneſs of his Government; the unſpotted *Juſtice* of his Adminiſtration; his happy Judgment and Knowlege of the true Intereſts of the Public; the profound *Wiſdom* of his univerſal Conduct; the inflexible *Conſtancy* of his well concerted Reſolutions; the *Magnanimity* of his Attempts for the publick Good; the admirable *Diſpatch* of Affairs; the *ſteady* indefatigable Attention to the public Helm; the *Munificence* of his Royal Hand on many occaſions; the indelible Senſe of real Merit in his Servants, and the Fidelity of his Friends ——. But I forbear. 'Tis far from me to pretend to give his MAJESTY's *Character*, or an Account of his Adminiſtration. One may as well attempt to celebrate *Light* & *Health*; Bleſſings to be rather felt than deſcrib'd.

" BY theſe things, He has very much retriev'd the Glory of the *Engliſh* Nation, and promoted the publick Happineſs. —— For theſe things, let the Name of KING *GEORGE the Firſt*, live immortal, and ſhine in the Rolls of Fame, thro' the Series of all Poſterities, with a never-fading Luſtre. —— And for theſe things, let us give Thanks to GOD, *the Father of Lights, from whom comes down every good and perfect Gift.* We ſhou'd entertain our ſelves with ſuch Reflections as theſe, while we are mourning the public Loſs. 'Tis a juſt Tribute to the Memory of the

the KING, and a proper Expreſſion (as well as Motive) of Gratitude to GOD, who bro't Him to the Throne, and made him ſuch an extenſive Bleſſing. Tho' we are in Tears for his Removal: yet we ſhould be *glad of heart for all the Goodneſs of the* LORD *to his Servant* David, *and which He hath done for his People* Iſrael.

Moreover, LET us reflect with a particular Senſe of the favour of Heaven, on the *Manner* in which the KING has been put down. That he was not depos'd by the hand of his *Adverſaries*: not put down by a treaſonable *Deprivation*; nor by execrable *Parricide*; nor did he fall in *Battel*: but by the power of Diſeaſe, he died a *natural* Death, and *went the way of all the Earth*. The Crown is fallen from his Head: but not plucked thence by human Power; which might have provok'd the loud Triumphs & Inſultings of his envious Enemies, which are alſo ours. The Sceptre *dropt* out of his royal Hand: not wreſted away by the Sons of Violence. He was not forc'd out of the Throne by an *untimely End*, as ONE of his Predeceſſors: nor did he periſh in an inglorious *Exile*, as ANOTHER: nor did he as Others of Them, after ſome gloomy years of unhappy Management, depart *without Deſire*, like *Jehoram*. But King GEORGE died in the Bed of *Honour*, in the midſt of univerſal applauſe & Renown, in Poſſeſſion of his Throne, & of his People's loyal Hearts; and in the proſpect of increaſing Glory: in the 13*th* year of his Reign, and 68*th* of his Age: full of Days, and full of Proſperity, Wealth and Grandeur.

Finally, WE may note the *Time* when He was put down, & the happy Poſture he left Things in. We have Reaſon to be thankful to GOD for continuing his Servant ſo long a public Good. --- We have cauſe to be thankful, that altho' he was taken off at a critical Juncture, when the Eyes of all *Iſrael* were upon him, waiting the Iſſue of his prudent Counſels: yet it was *after* Affairs abroad had taken a *favourable* Turn, by the

the powerful Influence of his Care & Conduct. Had he died but a few Months or Weeks ſooner, in all probability, there had been a darker Scene before us than at preſent appears. Let us bleſs GOD, who orders the Times & Seaſons, that the KING liv'd to ſee his wiſe Meaſures for reſtoring the publick Tranquillity, ſo far obtain their Accompliſhment, as to afford ſome Proſpect of a general Pacification.

LET us be thankful, that Things at Home were left under ſo many Guards; and all the Barriers of our civil & religious Liberties, in full force & ſecure.

LET us be thankful, that GOD hath given his Servant a Royal HEIR and *Succeſſor*, who we hope will improve the Felicities we are left in poſſeſſion of, and complete the excellent Deſigns his Royal Father died in the proſperous Purſuit of. As *Moſes* dy'd in the Wilderneſs, before he had perfected the work of *Iſrael's* Redemption: but left a *Joſhua* to carry on and finiſh that glorious Enterprize. So his late Majeſty was taken off by a ſudden Stroke, and left unfiniſh'd the happy Meaſures he had enter'd into, for the Tranquillity of *Europe*, and Proſperity of his *Britiſh* Dominions: yet bleſſed be GOD, we have Reaſon to hope that his Tho'ts will not ſo periſh with him, but that the admirable Schemes he hath projected, will be purſu'd by his Illuſtrious SUCCESSOR, for preſerving the Balance of *Europe*. If one of the Admirers of King GEORGE the *Firſt*, (and who among us doth not profeſs himſelf to be of that number) ſhould put *Solomon's* Queſtion, *What can the Man do that comes after the King?* It is anſwered, We hope King GEORGE the *Second* will not only do *that which hath been done already*, but even *greater Works*. The Proſpect of HIS Succeeding to the Crown, was no ſmall Pleaſure to his Royal FATHER, and to the Nation. We hear King *David* on his Death-bed expreſſing a mighty Satisfaction, at the Thought of *Solomon's* being his Succeſſor in the Throne. 1 *Kin.* 1. 48. Thus ſaid the King, *Bleſſed be the Lord God of* Iſrael, *which hath given One to*

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ſit on my Throne this day mine Eye even ſeeing it! A like Satisfaction our late KING expreſs'd, in one of his moſt gracious Speeches to the Parliament: "It is "*My* HAPPINESS (and I am confident you think it "yours) to ſee a PRINCE of *Wales*, who may in due "time ſucceed me on the Throne; and to ſee Him "bleſſed with many Children; the beſt and moſt va-"luable Pledges of our Care and Concern for your "Proſperity. --- And as when *David* declared *Solomon* his *Heir*, to be King in his ſtead, One anſwered the King, and ſaid, AMEN! *The Lord God of my Lord the King ſay ſo too* †. In like manner the loyal Subjects of the Crown have all along thro' the late Reign, pray'd for the High and Mighty Prince, GEORGE, Prince of *Wales*, that he might ſurvive his Royal FATHER, and in GOD's time ſit upon his Throne.

AND now by the Mercy of the moſt HIGH, we ſee an happy *Anſwer* of that Prayer: which gives a juſt Allay to our preſent Grief, enlivens our Joy, and raiſes up all our Hopes. We are groaning under the public Wound: yet it refreſhes us to ſee there is *Balm in* Gilead, *and a Phyſician there.*

BUT this brings me to the laſt part of my Subject, *viz.*

III. To conſider that Act of Providence, *The Setting up Another.*

AND here, I did deſign at firſt to reſerve Room for ſome Enlargements; but find I ſhall treſpaſs on your Patience, if I do any more than give the following Hints.

THE *Pſalmiſt* attributes both Acts to the ſame Divine Hand: He that putteth down One, *ſetteth up another.*

IT is GOD that exalts Men in the World. *Proſperity* in general, is from his bountiful Providence. And in particular *Promotion* to places of Power & Dignity is from GOD. *Both Riches and Honour come of Him:*

† 1 *Kin.* 1. 36.

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In his hand it is to make Great. It is GOD that furniſhes Men for publick Stations; forms their Genius and Temper, according to the Variety of Employments; calls them forth to actual Service, and by his overruling hand ſupplies all manner of Poſts & Offices, whether hereditary, or commiſſionary & elective.

GOD is the Founder & Upholder of States and Kingdoms. *The Pillars of the Earth are the Lord's; and He hath ſet the World upon them.* His Providence governs in modelling the various Conſtitutions: and in all the Preferments of Perſons from time to time. *Monarchy* is a lawful form of Government; approved of GOD. *He* (ſays the Prophet) *ſetteth up* KINGS. As to the firſt indeed, that He ſat up in *Iſrael*, it is ſaid, † He gave him *in his Anger*, and took him away in his Wrath. But a Second he gave in *Mercy*, and a Third in *Love*; to feed *Jacob* his People, and Iſrael his Inheritance. It is mentioned as one Article of the *Jews* Happineſs, That they *proſpered into a Kingdom* ||. And it was one great privilege of that Nation that their King was oblig'd to adminiſter according to *Law*, (the Judicial Part of the Body of Divine Laws, the only Civil Law of that People) and was requir'd to keep a *Copy* by Him, to read in Day & Night; that He might learn to *fear* GOD, and his Heart *not be lifted up above his Brethren* *. WE enjoy no leſs Happineſs. We live under a *Legal* Government, that takes our own Conſent to the Laws we are rul'd by, moſt advantagiouſly places the Executive Power, and puts the public Juſtice under a regular Adminiſtration :--- A mixt Monarchy, where the Prerogative is limited, and the Subjects liberty & Property ſecur'd by Legal Fences: An excellent Conſtitution, and as well perhaps as any in the World, anſwers the End of Civil Policy, which is the Good of the Community. Let us be thankful to GOD, for the public Liberty & Order, both in the Nation and among our ſelves; which

† *Hoſ.* 13. 11. || *Eze.* 16. 14. * *Deut.* 17. 19.

ought

ought to be the Joy of every true *Briton*, as it is the Wonder & Envy of thoſe that hate our Engliſh *Iſrael*.

AND we have much more Occaſion to rejoyce in the Goodneſs of GOD, when He commits the Adminiſtration of Government into *able* & *faithful* Hands. It redoubles the Bleſſing to a People, and adds not a little to the Glory of the Royal State, when the *Throne* is fill'd with a *wiſe* & *good* Prince, who makes the Felicity of the Kingdom more his Aim, than his own Grandeur, and is as ſollicitous for the Security of his Subjects Legal Rights, as of his own.

AND bleſſed be the Lord our GOD, we ſee the Throne of *Great Britain* at this day poſſeſs'd by a PRINCE, whom we have heard Declaring in a moſt gracious manner, "*That the* RELIGION, LAWS, *and* LIBERTIES *of the Kingdom are* MOST DEAR *to Him*: and profeſſing a great *Affection to his People, from the Knowlege and Experience He hath had of them.*" Who now can refrain breaking out, in the Language of *Hiram*, of whom we read † When he heard the Words of *Solomon*, he *rejoyced greatly*, and ſaid, *Bleſſed be the Lord this day, which hath given unto* David *a wiſe* SON *over this great People.*

SURELY King GEORGE the Father, ſtill lives in His Royal SON; who begins his Reign with the ſame excellent Spirit, and lays his Foundation in thoſe illuſtrious & benign Principles, which for theſe thirteen bright years have Sway'd the *Britiſh* Sceptre.

LET us praiſe the GOD of Peace, who of his great Mercy hath been giving Reſt to his People, and is yet ſpeaking Peace to *Iſrael*. He is diſtinguiſhing us ſtill with a KING, who devotes His Royal Powers to the Service of his People, and chears us with the pleaſing Proſpect of a happy Adminiſtration. Let us admire & praiſe the Divine Care & Goodneſs. May we not take up the words of the famous Queen of *Sheba*, in her Addreſs to *Solomon*, 1 Kin. 10. 8. *Bleſſed be the Lord thy God, which delighted in Thee, to ſet Thee on the Throne of* Iſrael: *Becauſe the*

† 1 *Kin.* 1. 7.

Lord loved Iſrael *for ever, therefore made He thee King, to do Judgment & Juſtice.* — And has not SOLOMON ſet a noble Pattern to our KING, in that devout Addreſs which he made to GOD at his Acceſſion to the Crown: --- THOU *haſt ſhewed unto thy Servant* David *my Father great Mercy, and haſt kept for Him this great Kindneſs, that Thou haſt given Him a* SON *to ſit on his Throne. And now, O Lord my God, give thy Servant an underſtanding Heart: for who is able to judge this thy People, ſo great a People!* — Devout and humble Language, from a moſt exalted Throne! And 'tis remark'd, *The Speech pleaſed the* LORD, *that* Solomon *had asked this Thing.* 1 Kin. 3. 6,---10.

LET us all now fear GOD, and honour the KING, whom he hath ſet over us: and ſtudy to walk worthy the Privilege of ſo happy a Government.—— *Bleſſed art thou, O* Land, *whoſe King is the Son of Nobles* ——. *Curſe not the King: no, not in thy Thought.* --- My Son, *Fear thou the Lord, and the King: and meddle not with them that are given to Change.---I counſel thee to keep the King's Commandment: and that in regard of the Oath of God.*--- Be of the faithful and peaceable in Iſrael. ——

YOU all ſeem to be joyful for the Goodneſs and Favour of Heaven to our Nation and Land, in filling the Throne again ſo happily. Your Proteſtant Hearts have mov'd you to proclaim & receive King *GEORGE* the Second, with the loudeſt Acclamations of Delight and Tranſport, and with all viſible Demonſtrations of Joy. There has been *the ſhout of a King among us*; ſo that *the City rang again, and the Earth rent at the ſound*; As at the Proclaiming of *Solomon*, when they blew the Trumpet, and all the People lifted up their joyful Voices, ſaying, *GOD ſave King* SOLOMON! Now let us continue to *honour* the KING, and by our future Loyalty (expreſſed in all the proper Inſtances of it) bear a convincing Teſtimony to the Truth & Sincerity of our preſent Rejoycing. We may learn our Duty, and what will be our Glory, from that Obſervation, 1 Chro. 29. 23. *Then* Solomon *ſat on*

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the Throne of the Lord, as King inſtead of David *his Father, & proſpered; and all* Iſrael OBEYED Him.

FLY the Tents of *Murmurers* & *Complaners* (if any ſuch there ſhall be among us) whoſe Hearts are haughty, Exerciſing themſelves in matters too high for them.

LET us all ſtudy to live a quiet & peaceable Life, in all Godlineſs & Honeſty: that we may cut off all Occaſion from them that ſeek Occaſion againſt us. Thus *Wiſdom and Knowlege ſhall be the Stability of our Times.*

WHAT now remains, but to exhort alſo that *Prayers* & Interceſſions be made, as for all in Authority, ſo in ſpecial for the KING*. Thus, when *Solomon* was eſtabliſh'd on his Throne, we are told †, *All Iſrael* BLESSED *the King, and went unto their Tents joyful, and glad of Heart* ---. And when he was crown'd, even before his Royal FATHER's Death, we read how *the King's Servants came to* bleſs *their Lord King* David, *ſaying, GOD make the Name of* Solomon BETTER *than thy Name, and make his Throne* GREATER *than thy Throne!* So *Benajah* had juſt before ſaluted His Royal Maſter, ſaying, *As the* LORD *hath been with my Lord the King, even ſo be He with* Solomon, *and make his Throne greater than the Throne of my Lord King* David ||.

HERE we have approv'd Patterns of Prayer. Wherefore take with you words, and lift up your fervent Cries to GOD, for the KING's Life and happy Government.

LET us pray now, That the GOD of all Grace wou'd ſanctify, to the whole Royal Family, and in particular to the KING, the ſudden Death of his late Majeſty: Afford them all that divine Influence, which may be needful for their Support & Conſolation under ſo ſurpriſing a Bereavement, and in order to an *holy* Mourning for it; That the King may begin his Reign with ſuch indelible Impreſſions of his own Mortality, as may be of laſting Efficacy to promote a *Fear* of

* 1 *Tim.* 2. 1, 2. † 1 *Kin.* 8. 66. || *Chap.* 1. 37, 47.

the Lord his GOD, and to preſerve his Heart from being *lifted up above his Brethren*: *to the end He may prolong his days in his Kingdom*; *He & his Children in the midſt of Iſrael* *.

AND let us *continue* in Prayer for his Majeſty; the Security of his Perſon, and Proſperity of his Reign. The Truth of it is, The greateſt Monarchs upon Earth need the Help of their People's *Prayers*, as much as of their Tribute. And as the KING *himſelf is ſerv'd by the Profits of the Field*: ſo may He by the Devotions of the Cloſet. Kings are *Men ſubject to like Paſſions as we are*: and lie open to the ſame Temptations. Their exalted Station expoſes them to peculiar Storms & Hazards. "A Crown (ſays one) "is a very glittering Thing, and apt to dazzle the "Eyes of Thoſe who wear it; ſo that they cannot "ſee ſo well, either their own Imperfections, or the "Treachery & Flattery of their Attendents: Amongſt "whom, there are uſually but Few, ſo bravely Vir-"tuous, as to dare tell them the *Truth*. —— And in the midſt of all, they have commonly ſome who are their *Enemies*, purſuing them with unweary'd Slander & Malice: —— And then their *Work* is great; ſuch as calls for Wiſdom & Strength, as of an Angel of GOD. —— In a word, Kings are Perſons of a diffuſive Influence; and on their Temper & Conduct, commonly ſpeaking, the Peace & Welfare of the whole Community depends.

LET us therefore *pray always* for our Sovereign, King GEORGE *the Second*: That He may rule with GOD, and be faithful before the MOST HIGH, who has ſet Him on his Throne, & to whom He muſt finally give an Account of his Stewardſhip. --- That the King may ever be an illuſtrious Example of all Regal Wiſdom and Chriſtian Virtue: That He may even out-ſhine his Royal FATHER (who has ſet before Him ſuch an Idea of good Government) in all Princely Merits, and be a yet more extenſive Bleſſing to the World; the bright Ornament of his *Proteſtant* Profeſſion, the Glory of

* *Deut.* 17. 20.

his

his noble *Race*, and the moſt admir'd *Hero* of his Age. That his Reign may be brighten'd by the moſt ſignal and happy Succeſſes. That the King may be to his loyal Subjects, as an hiding place from the Wind, and a Covert from the Storm: As Rivers of Water in a dry Place: As the Shadow of a great Rock in a weary Land: Even as a *Nurſing Father to all Iſrael.* That GOD would ſtrengthen Him in his Kingdom, cloath his Enemies with ſhame, and cauſe the Crown to flouriſh on his Head. That he may have Dominion from Sea to Sea; that the Iſles may bring Preſents to Him, and they that dwell in the Wilderneſs bow down before Him. That the King's Favour may be always unto wiſe Servants; and to his moſt dutiful Subjects, the Proteſtant Nonconformiſts, to *ſtrengthen their Hands in the work of the Houſe of GOD, the GOD of Iſrael.* That GOD will pleaſe to bleſs his Majeſty with a wiſe *Council*, and a faithful *Parliament*, at all times: with a virtuous Court, and with the ſteady Affections of an obedient People. In a word, That Length of Days may be added to Riches and Honour; and that when he is call'd to die, He may go up the Mount as *Moſes* the Servant of the Lord, and receive the Rewards of Divine Grace in an heavenly Crown that will not fade away.

LET us alſo pray for his Royal Conſort, *Queen* CAROLINE; that truly noble & virtuous Princeſs *, who is as a fruitful Vine by the ſides of his Houſe;

* It deſerves to be remember'd; This illuſtrious Lady had the Honour formerly to be ſollicited in Marriage by a certain *Great Potentate*, then King of *Spain*. But ſhe prefer'd her *Proteſtant* Religion to a *Crown*; having her Heart engag'd in the Purſuit of an Heavenly Kingdom. A rare Inſtance of heroic Faith; like that of *Moſes*, who *refuſed to be call'd the Son of* Pharaoh's *Daughter*. And it muſt raiſe our Ideas of her Virtue, when we conſider, She had no Proſpect at that time of the Superiour Honours She is ſince exalted to. Who can help now celebrating the admirable Conduct of Divine Providence, in ſo ſignally rewarding her diſtinguiſh'd Piety, by giving her, both a *better HUSBAND*, and a *better CROWN*.

That

That her Majeſty may long live a Support & Ornament to the Throne, the Pattern of her Sex, and a *Nurſing Mother* to the *Iſrael* of GOD.

LET us alſo pray for Their Majeſties Royal ISSUE: That they may be endow'd with all Princely Gifts, and Chriſtian Graces, and reſerv'd for illuſtrious Bleſſings to the World.

THE Language of Providence to us at this day, is that (*Ezra* 6. 10.) *Pray to the God of Heaven, for the Life of the King, and of his Sons.* We ſee the Throne now, by the Favour of GOD, incircl'd with Happineſs. To borrow the Pſalmiſt's beautiful Phraſes, We ſee *a fruitful Vine* near it, with a deſirable Number of *Olive-Branches round about it*; the livelieſt Emblems, and the ſureſt Pledges of Safety and Proſperity. The words of *Samuel* come to my Tho'ts on this Occaſion,--- *Upon Whom is the* DESIRE *of all* Iſrael? *Is it not on Thee, and on all thy Father's Houſe?* And we are entertaining our ſelves with the pleaſing Tho'ts, that as Hereditary, and Parlementary Right are now one, ſo they ſhall be eſtabliſh'd in this happy Union; and the Bleſſings of the Proteſtant Succeſſion be diffus'd among us for Ages to come. But we muſt not confide too ſtrongly in human Probabilities. GOD can eaſily dry up our Springs, and deſtroy our Hopes, by laying deſolate our Royal Tribe. *Gideon* left no leſs than *Seventy* Sons when he died; and yet in a ſhort time they were cut off by a murderous Hand. *Ahab* left the like Number, and they were all beheaded in one day. Other Inſtances we find in Hiſtory, of ſuch bloody Maſſacres, and Deſtruction of the Seed Royal. Hence whatever hopeful Proſpects we have before us; yet there's no dependence, but upon GOD, whoſe Prerogative it is to kill & to ſave alive; to put down, and to ſet up. Let us then be commending the Kingly Family of *Great-Britain*, to the ſpecial Care & Benediction of Divine Providence; making mention of Them always in our Prayers.

IT is a worthy Subject of Prayer. From this happy Nurſery alone it is that we can rationally expect any Plants of Renown. Shou'd this Royal Line fail; Or

ſhou'd

ſhou'd the Kingdom be tranſlated out of it, and the illegal Pretences of an abjur'd Competitor take place; We have Reaſon to think the Nation will be delug'd in Confuſion & Miſery, and that theſe Provinces will be made to drink deep of the Malice & Revenge of a Popiſh Uſurpation: which doubtleſs will be for kindling *Smithfield*-Flames again, and will proclaim Liberty to the Sword, and to Famine, to devour *Engliſh* Proteſtants. *My God, think Thou on* Tobiah & Sanballat *according to theſe their Works!*

VERILY, The HOPES of the *Kingdom*, as to the Continuance of Civil Liberty and Property, and the *Proteſtant* Religion, the deareſt Intereſt of all: —— The HOPES of Proteſtant *Diſſenters*, as to the Legal *Toleration*, ſo agreable to Chriſtian Charity, ſo equitable a Reward of their diſtinguiſhing Loyalty, and ſo neceſſary to the Trade & Quiet of the Nation: --- And the HOPES of *New-England*, as to the *juſt* Enjoyment of our invaluable CHARTER-*Privileges*; --- are all reſolv'd into the Continuance of the preſent happy Eſtabliſhment & Royal Line.

UNGRATEFUL They who make light of the Proteſtant Succeſſion! --- Let *us* bear it on our hearts before GOD continually: Praying that GOD will build the King a *ſure Houſe*, and entail his Crown (with the choiceſt Bleſſings) on his Off-ſpring, to the lateſt Generations.

AND now theſe are the Wiſhes of my Soul.---May the Hopes of a Popiſh Pretender be eternally extinguiſh'd! May the *Proteſtant* Religion, and the *Hanover*-Succeſſion be for ever ſecur'd! May we always ſee the Throne filled as at this day! May alſo the Chief Chair of Government in this our *Zion*, be always poſſeſs'd by Men of true Merit, that love GOD, and love his People! —— And while we have the Benefit, let GOD have the Praiſe.

Now to theſe things, let all that hear me, ſay *Amen*, AMEN!

FINIS.

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